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to be good friends. The whole were housed in five toldos—by which Spanish name the Indian hut, or tent, strongly resembling those of our own gipsies, are known. They were pitched in a sheltered hollow, with their fronts facing the east, to avoid the bitter violence of the prevalent westerly winds.

Fitzroy has given an excellent description of the toldo; but to those readers who are unacquainted with it a brief sketch will not be unacceptable. A row of forked posts about three feet high is driven into the ground in a slightly slanting position, and a ridge pole laid across them; in front of these, at a distance of about seven feet, a second row, six feet high, with a ridge pole; and at the same distance from them a third row, eight feet high, each slanting a little, but not at the same angle. A covering made of from forty to fifty full-grown guanaco skins, smeared with a mixture of grease and red ochre, is drawn over from the rear, and the great drag of the heavy covering straightens the poles; it is then secured by thongs to the front poles, while hide curtains fastened between the inner poles partition off the sleeping-places, and the baggage piled round the sides of the tent excludes the cold blast which penetrates under the edge of the covering. The fire is kindled in the fore part, or 'mouth of the tent.' In very bad weather, or when encamped for the winter, an additional covering is secured to the front poles and brought down over an extra row of short posts, making all snug. It is a common arrangement for relatives or friends to combine their toldos, when, instead of bringing down the coverings to the ground at the side, they are made to overlap, and thus one tent roof will cover two or three distinct domestic interiors.

The furniture of the toldos consists of one or two bolsters and a horse hide or two to each sleeping compartment, one to act as a curtain and the other for bedding. The bolsters are made of old ponchos, or kochas, otherwise called macilla, woven blankets obtained from the Araucanos, who are

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famous for their manufacture, stuffed with guanaco wool and sewn up with ostrich or guanaco sinews. The bolsters do duty as pillows or as seats, and help to form the women's saddles on the march. Besides these, the women all own mantilla for their beds. The men occasionally use the cloths worn under the saddles for seats when the ground is damp, but as a rule all the inmates of the toldo squat upon Nature's carpet, which has the advantage of being easily cleaned, for the Tehuelches are very particular about the cleanliness of the interior of their dwellings, and a patch of sod accidentally beheaded is at once cut out and thrown outside by the women. The cooking utensils are simple, consisting of an asador, or iron spit, for roasting meat, and an occasional iron pot, which serves for boiling and also for trying out ostrich grease and marrow, which is employed both for cooking and for mixing with the paint with which the faces of both sexes are adorned. To these, wooden platters and armadillo shells, to serve broth in, are sometimes added. The duty of pitching and arranging the toldos on the halt and striking them for the march, as well as loading the poles, covering, and furniture on the horses, devolves entirely upon the women, who display great strength and dexterity in the work.

About the toldos were innumerable dogs of all sizes and breeds, and Mrs. Orkeke rejoiced in the possession of two fowls brought from the settlement, and the all-important possession of the Indians—horses, completed the bustling liveliness of the scene. There were not less than 150 belonging to the various members of the party, Orkeke and Tankelow owning about forty, besides mares and skittish colts of all ages, which ran about so that they could not be counted. The reader can imagine what scene the march and encampment of such a party presents, and the care with which the Indians must select their route so as to be sure of grass for themselves and pasture for their animals. Of the dogs and horses in use by the Tehuelches a fuller description will be given hereafter.

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carried on by means of an interpreter (a Valdivian). After a few more questions, some rum was produced, and having taken a glass I mounted and proceeded on my original quest. Hinchel rode a part of the way with me, as he was bound in search of a former acquaintance, whose toldo was pitched about four leagues distant, and who was, he said, the best worker in silver amongst the Indians. I afterwards saw specimens of his handiwork, in the shape of silver tubes for ornamenting stirrup-leathers, and the appearance of these and other silver ornaments made of solid metal in peculiar patterns, evidently of their own devising, left little doubt in my mind that these Indians, or some of the neighbouring tribes, possess the knowledge of the places whence the precious ore is to be obtained, and smelt it themselves.

On returning, after having counted and driven the troop of horses belonging to our party down to the best pasture, I found that Cheoeque had sent several messengers in search of me, so I at once proceeded to his toldo, where I found him and Mariano Linares sitting on two real chairs, the latter playing a guitar, Casimiro slightly inebriated and vowing eternal friendship, and howling Indians, men and women, in various stages of intoxication, all round. Cheoeque shook hands, invited me to a seat, and provided me with a glass of grog out of his own bottle, which it is needless to say was not watered like the remainder. I then took advantage of a slight confusion occasioned by an Indian wishing to embrace Cheoeque, and retired, but was intercepted, and had to drink with various acquaintances before reaching the bivouac. As our fireside was soon occupied by noisy, half-drunken Indians, amongst others Hinchel's son, who, very drunk, had come to get his gun for the purpose of killing the master of the revels, but was fortunately overthrown and bound down by his father, who opportunely arrived, I retired to Foyel's bivouac, where Gravino and others were keeping guard, to be in readiness to look after their chief. He arrived soon after midnight, much to their relief.

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these necklaces, and adorn their knife sheaths, belts, and horse gear with silver studs or plate, and such as can afford it indulge in silver spurs and stirrups. The women furthermore lengthen their hair artificially, adorning the long tails with blue beads and silver pendants, but this only happens on state occasions. Both sexes smear their faces and occasionally their limbs with paint. This paint is composed of either red ochre or a black earth mixed with grease, obtained by boiling out the marrowbones of the game killed in the chase; they also tattoo on the forearm by the simple process of puncturing the skin with a bodkin, and inserting a mixture of blue earth with a piece of dry grass.

On state occasions, such as a feast on the birth of a child, the men further adorn themselves with white paint—a powdered gypsum, which they moisten and rub on their hands, and thus make five white finger-marks over their chests, arms, legs, etc. Nearly every morning the men have their hair brushed out with a rude description of brush, by their wives, or if unmarried, their sisters or female friends, who take great care to burn any hair that may be brushed out, as they fully believe that spells may be worked by evil intentioned persons who can obtain a piece of their hair or nails. After the hair-brushing is finished, the women adorn the men's faces with paint; if in mourning they put on black paint, and if going to fight, sometimes put a little white paint under the eyes, which assists, in contrast to the other, in giving a savage expression. The women paint each other's faces, or if they possess a small piece of looking-glass, paint their own. The women on the eve of their wedding-night cover their bodies all over with white paint, and a child on its birth is also similarly whitened.

The tents or toldos of these people, called by themselves "kou", much resemble those of our gipsies, though they are much larger, loftier, and of a squarer form. It is simply and speedily constructed. A row of forked posts, about three feet high, are driven into the ground, and a ridge pole laid across in front of these, at a distance of about six feet; a second row five feet high with a ridge pole; and at the same distance a third row, six feet high, are fixed. A covering, made from forty to fifty full-grown guanaco skins sewn together, and smeared with a mixture of grease and red ochre, is drawn over from the rear, and secured by thongs to the front poles. Hide curtains fastened between the inner poles partition off the sleeping places, and the baggage, piled round the sides, excludes the cold blast.

The duty of pitching and striking the toldos, as well as of loading the hides and poles on the horses, devolves on the women, who show great strength and dexterity in the work. The furniture of the toldo consists of a few hides, bolsters formed

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of old pouches stuffed with guanaco wool, and sewn up with ostrich or guanaco sinews, a few lechos or woven blankets obtained from the Araucanos, and the remaining saddle gear. The cooking utensils comprise only an occasional iron pot, and an asador or spit; wooden platters are occasionally met with. The weapons used in the chase are the bolas, fitted with either two or three balls, the first being used against ostrich, and the latter to capture guanaco; and a lazo for capturing wild horses or cattle.

The arms of the Tehuelches consist of gun, or revolver, a long heavy lance, used only by dismounted Indians, and the bola perdeda, or single ball, a most effective weapon in their hands. Pigafetta mentions these Indians as using bows and arrows; this I look upon as an error: he either met with a party of Fuegians, or else with a tribe of Pampas living on the sea-coast, further north, whom I shall shortly have occasion to notice. My reason for stating that he was wrong is simply that no flint arrowheads are met with until the Rio Negro is reached, where they abound. Also there is but little wood nearer than the Cordillera suitable for bows, and it is reasonable to suppose that previous to the introduction of horses, these Indians' journeys were confined to a smaller area. Indeed, one Indian informed me that some caves, existing in a volcanic range south of the Santa Cruz river, were formerly inhabited by Tehuelches. When not engaged in hunting or training their horses, men occupy themselves in making wooden saddles, bolas, lazos, spurs, and other gear, or in working silver ornaments and pipes made out of stone or hard wood, and fitted usually with a silver tube; they also manufacture iron, procured by trade or from shipwrecks, into rings, knives, etc.

Their anvils and hammers for working the silver are generally of stone. They also shape the materials for bolas with hard stones; the scrapers with which the women clean the skins are of flint or obsidian, of which material, probably, prior to the advent of the Spaniards, their knives were constructed. They procure fire by the use of flint and steel, employing as tinder a description of dried fungus, obtained in the wooded districts at the base of the Cordillera. The women's occupations, besides discharging all the household duties and fetching wood and water, consist in dressing the skins and manufacturing the mantles of the young guanaco, fox, skunk, and ostrich skins, using, instead of needles and thread, sharp metal bodkins and sinews obtained from the back of the adult guanaco. The puma, fox, and ostrich mantles, are chiefly manufactured for barter in the settlements. Some of the women also weave garters and fillets for the head, and occasionally work in silver. The children amuse themselves, as usual, by imitating their elders. The boys practise with miniature bolas and lazos, and mount any